

MEMOIRS
OF
Mr. THOMAS CHUBB,
Late of *Salisbury* :
Or, A FULLER and more FAITHFUL
ACCOUNT
OF HIS
LIFE, WRITINGS, CHARACTER,
and DEATH.
Interspers'd with some REMARKS on the
SHORT AND FAITHFUL ACCOUNT.

IN
A LETTER from another Gentleman of that
City to his Friend in *London*.

*Though his Excellency mount up to the Heavens, and his
Head reach unto the Clouds ; yet He shall perish for
ever as his own DUNG : they, that have seen him,
shall say ; WHERE IS HE ?* JOB,

LONDON:

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the *Turl*, Oxon. 1747.



A
F U L L E R

AND MORE

Faithful Account, &c.

S I R,

THOUGH the *Part*, which Mr. *Chubb* has acted on the *Theatre of Life*, has been, as you well know, like that of *Iago's* in the Play, *foul* and *treacherous* to his Lord and Master, from the *first* to the *last* Scene, and, in its *Catastrophe*, as you have heard, *shocking*, and full of Horror to all Christian Spectators ; yet with Spirits *homogeneous*, and capable of acting the *like* themselves, it has not

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only

only met with *Approbation* upon the *Stage* ; but even the *Exit* he lately made, the most *Tragical*, and deeply affecting of all the rest, has been improv'd by them to the *Advantage* of their *Heroë*, and crown'd with their loudest Acclamations, and Applause. Being justly apprehensive, what an universal *Hiss* from the *opposite* Quarter would attend his Going off, and how All, themselves only excepted, would admire the *more* than *poetical* Justice of his *sudden*, and unexpected Downfal, they are resolv'd to be *before-hand* with the World, and therefore *puff* Him away boldly in two of the Evening Papers, gathered into, and embellish'd with a more *pompous* Paragraph in the *Salisbury Journal*, as the *Mirror of Mankind* ; and now wind up the *Bottom* in a *Short and Faithful Account*, as it is called, *of the Life and Character of the Celebrated Mr. Thomas Chubb*, in which they bestow such *Elogiums* upon him, as no *mere* Man ever yet deserv'd, and indeed by far greater than the *God-man*, *Christ Jesus*, could ever obtain at his Hands. It would not *content* them, that the Man was at *rest* in his Grave, and that he lay there *quiet*, and *undisturbed*,

who had all his Life long been *restless* and *unquiet* ; but the *World* must be *provoked*, whether they will or no, to rake into his Ashes after Death by an anonymous Piece, as *ill-timed*, as it is *ill-bred* ; the whole Christian World in *general*, and *Salisbury* in *particular*, being therein *abused*, *vilified*, and *depoiled*, to raise *Trophies* to his Memory ; as though all *Virtue* had taken its *Flight* from Earth with Him, and there was *None left that doth Good* ; No, not One.

IT is an Observation that generally holds true, with respect to *Biographers*, as well as *Painters*, and *Poets*, that they are apt to be too partial in their Portraits ; flatter the *Subjects* of their *Art* beyond *Nature*, and make the *Copy* by far more beautiful than the *Original*. But still they aim at a beautiful *Likeness* ; and best display a masterly Hand by a just Attenuation of *Light* and *Shade*. Our *Painter* is of another *Complexion*. His must be a *fine* Picture, at all Events, how *unlike* soever the Person, that sat for it ; must be All *Light*, and *Glare*, and *Varnish*, and *Gilding*, without the least Tincture of *Shade*, either in the Face or Drapery, to discolour it.

MR.

MR. POPE *, the *Admirer* of this Author's *Writings*, which, I suppose, he read *much about the Time* of his penning the *Universal Prayer*, tells us, if I remember,

† Whoever thinks a *faultless Piece* to see,

Thinks what ne'er *was*, nor *is*, nor e'er *will* be.

To which let me add,
Who would not blush, if *Thomas Chubb* is He?

And yet *This* is the Man, who, if you can take his Word for it, “ was *never guilty* of any || *One Vice* or *immoral Action* in his Practice or Conversation, Three-score and eight Years, *i. e.* in all his Life-time; for you must know, that He began to be a *Moral Agent*, as *soon* as he was *born*; or rather was so private in his *Vices*, as to defy the World, nay *Envy* herself, to publish any One from his *Cradle* to his *Coffin*.

O rare *Tom Chubb*!

But, supposing all this to be true, which no Man in his Senses can believe; why

* Pag. 15. † *Essay on Criticism*. || Pag. 14.

the rest of Mankind must be drawn as *Æsops*, by our Painter, to set off his *Adonis*, wants, with me, *more* Reasons than *One* to *justify*. Had it not been for this *fond*, and *partial* Account of Mr. *Chubb's* Life and Character, I should not have given myself, or you, any Trouble about Him; but have passed him bye in *Silence*, as *profound* as the *Grave*, to the *Decision* of that *great* Day, when the Secrets of all Hearts shall be *disclosed*.

BUT, lest you should be led by this Misrepresentation to entertain a *different* Opinion of him after *Death*, from what you did, when *living*, lest the *Faith* of the *present* and *future* Age should be *abused*, and this *Popinjay* Author should be delivered down to Posterity in the *borrowed* Plumes of the *Peacock*, and the *Pheasant*, I shall make bold, for once, to *displume* him, and reduce him to his *native* Feathers, and then see, whether his Fate will not be the same with that *Vain* Bird's in the Fable;

—— *Moveat Cornicula risum*
Furtivis nudata Coloribus.——

For it is to be hoped, that, when the
Short

*Short and Faithful Account of the celebrated Mr. Chubb, and his Character shall be prefix'd to his Writings, as it is reasonable to be presumed it will, This Fuller and MORE Faithful Account of mine may attend it likewise ; by which Means so humble a Performance, that otherwise might perhaps live the Life only of a Bubble, may stand the Chance of being perpetuated, nay eternized with this Author's immortal Works, and of living the Admiration of future Times, even after our " Lofty Spire is sunk, and " crumbled into Dust *.*

THE Account of his *Birth and Parentage, and Want of Education, his Apprenticeship, Demeanour, &c.* I shall pass by, as pretty authentick : neither shall I object to the *Sagacity* of the Man, which, considering his *Weakness of Sight*, was, as our Author observes, UNCOMMON.

BUT how strong soever they may contend his MOTHER WIT to be, he was apt, they say, to betray his great want of *Grammar*, by mistaking the *Masculine* for the *Feminine Gender* : nor

* *Short Account*, p. 11.

could his *high Taste* for the *Italian*, in the least *compensate* for his Non-acquaintance with the *learned Languages*. Neither was the *Fame* of his *Genius* such, as to draw on him the *General Good-Will* and *Respect* of the *Citizens*, unless *One* in a *Thousand* falls under the *Notion* of the *Generality*. No. The Man, and his *Profession* were both too *obscure*, till long after his *Apprenticeship* was expired, for him to be known but to a *few*, and those only in his *own Street* and *Neighbourhood*; amongst whom were one *Monday*, a *Teacher* of the *Bishop* of *Sarum's Charity School*, this *Laurence*, a *Tallow-Chandler*, * mentioned by our *Biographer*, with a few others of the *same Class*: And He might have *died* in the *Obscurity*, in which he had *lived*, had it not been for some *foreign Assurances*, and *brighter Helps*, than such as these could furnish him with, to bring him into *Light*. Yet these, I believe, were some of the *earliest* and most *intimate* of his *Acquaintance*; and *dear-bought Acquaintance* they were, seeing that they *corrupted each other*, and

* *Short Account*, p. 3.

strengthened their Hands in Wickedness, until their abominable Sin brake out. Nay, to the former of these, i. e. to Monday, I have been told, may be imputed the Corruption of Chubb's Principles; that this was the Tutor, who first lectured him in heretical Tenets, in which he found him a very apt Pupil; and, through his fallacious Arguments, he was seduced from the Instructions of his Youth, and untaught all the Articles of the Christian Faith.

THIS Man, tho' of Episcopal Appointment to be an *Instructor* of Boys and Girls in the Church-Catechism, was of Principles so very *abhorrent* Himself, that He was *impatient* of hearing her Doctrines maintained, even from the *Pulpit*. Nay, so *daring* and *insolent* was this *furiosus Antichristian* Zealot become, for want of proper and seasonable Rebuke, as to attack and fall foul on a *Reverend Prebendary* of our *Cathedral*, on a *Sunday*, in the Face of a crowded *Audience*, the very Moment He descended from the *Rostrum*, where he had been waiting to receive him with *Reproach* and *Abuse*, for asserting the Doctrine of the *Trinity*, and defending the *Divinity* of the

the *Son of God* with great *Learning*, and Strength of Arguments drawn from the *Scriptures*, and the *Writings* of the *Fathers* of the *first* Centuries, the best and *purest* Interpreters of them. A most flagrant Instance this of the *moral Honesty* of the Man, in undertaking such a *Trust*, as he was determined to *betray*; but indeed too *familiar* with that whole *Tribe*, in *all* Ages, *past*, as well as *present*, to be admired at now! and an equal Proof of his *Modesty* and *Reverence* to holy Things, whom no Ties of *Duty* and *Conscience*, no Regard to the Circumstances of *Time*, *Place*, and *Person*, could *restrain* from the *most open* and *indecent* Violation of *Both*. Such was the *Preceptor*, under whom Mr. *Chubb* imbibed his *first* Rudiments of *Infidelity*! And from *such* a *Scholar* under *such* a *Master*, what a *Progress* might not be expected!

BUT it is now Time for me to shew you *how*, and by what *Means* he commenced *Writer*; a Point in which our Author has somewhat failed, which therefore you are to expect more fully from me.

AND here, to do him *Justice*, for I mean Him nothing else, it must be ac-

known, that the Man, to all Appearance, set out *right* at first, and began with such Principles, as, if *properly* followed, would never have led to so *bad* an *End*.

You must know, Sir, that soon after the *Society* for the *Reformation* of *Manners* was established in *London*, many other Places, in Imitation of this *laudable* Example of their *Metropolis*, formed themselves into little Bodies for the same Purpose: And *Salisbury* for one amongst the rest. Of this Society was Mr. *Chubb* a Member, which by the *Gravity* of his *Countenance*, and *Sobriety* of his *Conversation*, he seemed to be very well qualified for.

THIS led them to frequent *Meetings*, especially on *Sunday* Evenings, which they spent in some Kind of religious Exercises, not much unlike the *modern* *Methodists*. A Back-Room of the *Angel Inn*, I am told, was the Place where they usually assembled at first: Here they continued so long, till they took Dislike at the Behaviour of one of the Servants, who turned some of their extravagant Acts of *Devotion* into *Ridicule*. From hence they adjourned to the House
of

of this Mr. *Laurence*, aforementioned ; where, I believe, they *met* as long as any *Meetings* were held. Here they read the Scriptures at first under the *Guidance* of a *Commentator*, or *Commentators*. *Burkit*, I am told, had the chief Sway with them. In this little *Senate* were freely debated every thing, which they thought Matter of Debate. Each delivered his own Sentiments upon any Subject freely, and without Restraint. “ And so far all was well.”

BY-AND-BY they began to entertain an Opinion of their *own* Sufficiency ; to *shake* off their Guides, and to lean to their own Understanding. *Spiritual Pride* began to shew its *Head*, and that it had taken deep *Root* amongst them. *The Righteous is better than his Neighbour*. This led them to Self-admiration and a Contempt of others ; whom they beheld, as the *Pharisee* did the *Publican*, *as far off*. They had now been *Learners* long enough ; they thought to set up for *Teachers*. They grew *squeamish* in their *Faith*, and would not *swallow* what they could not *digest*. They were become, in their *own Conceit*, such *Masters* of fine *Reasoning*, that whatever would
not

not submit to that, was presently deemed *unreasonable*. From discovering some Difficulties in Scripture, which they could not *furmout*, they judged them to be *unfurmountable* by all the World; and, for want of understanding their *genuine* Sense, wrested and *tortured* them to make them speak their *own*.

AND thus the *Prince of Darknes* had moulded them to his own Purpose, by *transforming Himself into an Angel of Light*: And they fell from their *first Purity* thro' a *false Persuasion*, that they could not *err* whilst their *Intention* was *pure*. Let him, *that thinketh he standeth, take heed lest He fall*. Through *Pride* and *Ambition* the *Arch-Angel Himself* lost his Seat in Heaven; and our first Parents were expelled *Paradice* through too *prying* a *Curiosity*, and a *false Thirst* after Knowledge.

THIS is an Age most *fertile* of new Religions, and different Modes of Worship! About this Time sprang up near *Warminster* and *Deveril* in this County a kind of *Anglo-French-Prophets*, who for a short Space raised a great *Dust* in these Parts. To these, I have been informed, that Mr. *Chubb*, ever *studious* of *Novelties*,
repaired,

repaired, and offered to JOIN them, either to *head*, or at least *strengthen* their Party. But upon his being too forward in shewing his NATURAL PARTS, which with People *inspired*, you know, has little or nought to do, they rejected his Proposals, and dismissed him with *Resentment*, giving him to understand withal, that though they were got out of the COMMON ROAD; yet they were not such BACK-SLIDERS, as He scurvily mistook them to be.

IT happened likewise unluckily for Mr. Chubb, and his Society, that at this Time the *Arian Heresy* revived; which, having some Men of *Letters* at its Head, to give it *Countenance*, and squaring too well with the Sentiments which they entertained *before*, met with a very friendly Reception amongst them. On this Occasion they often assembled; the Committee sat; Mr. Chubb, *Chairman*: All the Arguments that can be brought from Scripture to *undeify* the Son of God, are collected: *Each* contributes his Share: It is voted, that Mr. *Chairman* should draw up the *Sense* of the Committee; should *arrange* and *methodize*, as having the *shrewdest* Turn that Way.

SOON

SOON after this it is brought into some *Form*; it is agreed to by the *House*, with some *Alterations* and *Amendments*; but still something else was *wanting*, which must be done, before it can *pass* into an *Act*.

THE Thing was well *forged* and *filed*; but still it needed *polishing*, to set it *clean* out of Hand. Not one Member of this Body was (as I have been informed) much *better* learned than the *Chairman* himself.

SUCH a One then must be found, to whom they may have Recourse for correcting both their *Grammar* and their *Logick*; and such a One was always too near at hand, who *secretly* favoured the Design, and was greatly *instrumental* towards bringing it into the World; in which he acted at least a *Midwife's*, if not a *Parent's Office*.

THIS is no Tale, *cunningly* devised, with an *Air* of *Probability* to gain *Belief*, and *deceive*; but a *Fact*, as it was related to me by a Person of *Credit*, and once one of their own Body, about twenty-seven Years since, in Presence of two learned *Divines*, then *Fellows* of *Colleges*, upon their censuring him, as being *tainted* with *Arian* Principles, which he then solemnly *renounced*: And *this* he told

the more frankly to shew his *Ingenuity*, and that he was sincere in his *Renunciation*. And, when blamed by them, supposing his *Plea* good, for continuing so long amongst them, He added *This* as a farther *Vindication*, viz. “ that He “ was caught at first with the *Speciousness* of the Design, which seemed “ calculated to promote *true Religion*, “ and *Virtue*; which *Mask* it wore for “ some Time. That when he found “ they began to run greater Lengths than “ were at first proposed, or than He “ thought *justifiable*, He grew *uneasy*, “ and expressed his *Dislike* by remonstrating against them, and endeavouring by Argument and Persuasion to “ bring them off, to convince them of “ their *Errors*, and restore them to “ their *first* Principles. And at last, “ when he found all his Labours unsuccessful, he left them to themselves “ with his good *Wishes*, better *Prayers*, “ and best *Advice*,” and, like *Abdiel*, rejoined the Host, who preserved their *Loyalty* untainted.

——— *Abdiel faithful found*
Among the faithless, faithful only He.

MILTON, l. 5.

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AND

AND now out comes this long-meditated, long-laboured Piece, which had been cooked up with so much *Art* and *Cunning*, entitled, *The Supremacy of the Father asserted*; in which He undertook to prove by eight Arguments, Christ the Son, *inferior*, and *subordinate* to the Father, *viz.* as touching the *Godhead*. And *this* He dedicates to the then *Bishop of Saram*, Dr. *Burnet*, with what View it is hard to say; whether the better to recommend his Book to the World, under the *Patronage* of that great Name; or slyly to insinuate, that his Lordship was inwardly a *Fautor*, and Well-wisher to such Principles, which He elsewhere loudly disclaims. Arch-Deacon *Hill*, I know, has publickly charged his Lordship with favouring such Tenets, with what Grounds I cannot pretend to determine.

— *Haud nostrum est tantas componere lites.*

But be that as it will, it answers their Purpose. It makes a great Noise with the *Bishop's* Name at its *Head*; and is mightily cried up by the *Party* as *unanswerable*, whose *Custom*, you know,

it always was to *sing* a *Triumph* before the *Victory*.

Now, though there was NOTHING in his whole Performance advanced but what was STALE and TRITE, and as such had been *refuted* again and again, long before *Chubb*, or his *Great Grandfather* was born; yet being an *Heresy*, that had lain long *dormant*, at least amongst the *lower* Class of People, who had scarce ever *heard* of such a *Controversy*, and being *dish'd* out in a *new* Dress, entirely adapted to the *VULGAR Taste*, it was immediately *relished* by them; and that, which made them *swallow* it the more greedily, was the *Plainness* and *seeming Simplicity* of the *Cook*.

THAT *Thomas Chubb*, a Man of as little Learning as themselves, and as *unlikely* to turn Author, should publish Eight Arguments, which were to puzzle the *Bishop*, and all the *Parsons* in Town and Country, was somewhat as surprising, as it was unexpected. Good God! who could have thought it? It is Matter of Astonishment to all, that knew, or heard of the Man. And *This*, I say, was the very Thing, which *chiefly* contributed towards its *good* Reception a-

mongst them, viz. that it was written, at least published, by One so near upon a Level with themselves; and they concluded He must have some extraordinary Gifts and Helps; which sure enough He had, tho' not from Above.

THE learned and ingenious Mr. Arthur Collier, late Rector of Langford-Magna, in this Neighbourhood, soon after the Publication of this first Piece of Mr. Chubb's, suspecting that there was more at the Bottom than floated on the Surface, took the Pains to make a large Collection of his Letters, wrote on Business, which were ALL rude and ungrammatical, both as to Orthography and Syntax, had neither right Spelling nor right Construction. A wonderful Phænomenon this, to start up all of a sudden, into a Grammarian, Logician, and Divine, and that without the least Pretence to Inspiration! These Letters, first collected for his own private Satisfaction, and preserved as a standing Monument of Chubb's Ignorance, were exhibited, upon proper Occasions, by Mr. Collier to his Friends, as a Proof of the Justness of his Suspicions, whom it could not but abundantly convince, that the Author was not, whom
He

He *seemed*, or would be taken to be. But it ought to be remembered, who was *Minister* of * *St. Edmunds* in this City at that Time, and how well Mr. Chubb and his *Fraternity* were known to Him : A Man, who has since filled an *Archiepiscopal See* ! and, out of his great Zeal to the *Christian Cause*, was not ashamed to declare publicly, at a Meeting of his Brethren, who were concerting Measures for *propagating the Gospel* in foreign *Parts* †, “ that He thought “ it not *worth* their *while* to trouble “ themselves, or the poor *Creatures*, i. e. “ the *Pagans*, about it ; that they were “ much *better*, in *his* Opinion, as they “ were, and much *happier* in their *native Ignorance*.” However, this boasted Performance of theirs did not live long, before it was *dissected* and cut to pieces by one *John Clagget*, *Schoolmaster*, of *Warminster*, in this County, and a *Layman*, as well as *Himself*, in a Treatise called *Arianism Anatomized*, Anno 1718. And indeed it *answers* its Title very well. The Author was a *candid* fair Reasoner ;

* Chubb's Parish.

† N. B. These, or Words to that Effect, rest upon the Authority of Dr. *Waterland*.

and

and as much better acquainted with the Sense of Scripture, as he was better affected towards it. I cannot say it was quite so *terse* as Mr. Chubb's, as it wanted the Advantage of a more learned *Supervisor*. It abounded with too many *Tautologies* and *Egotisms*; but upon the Whole, was so clear a *Confutation* of him, that there is no Man, unless one of that Sort, but would have *blush'd*, and have *dropp'd* the Pen for Shame.

Soon after, by way of *Reply* to this, comes out Mr. Chubb's second Performance, entitled, *The Supremacy of the Father vindicated*: Or, Observations on Mr. Clagget's Book, entitled, *Arianism Anatomiz'd*. This was much in the same Strain with the former; full of low *Sophisms* and *Quibbles*; which therefore shared the same Fate with its *Forerunner*, being *detected* and *exposed* by his Adversary in his next Piece, entitled, *The Divinity of the Son of God defended*.

AND now he is enlisted as an *Author* for Life! The *scribendi Cacoethes*, that cursed *Itch* of Writing, has got such Hold of him, that it is not in the Power of *Brimstone* to cure Him.

Scribimus Indocti, Doctique.

No *Controversy* can arise, but He must have an *Hand* in it, tho' He knows no more about it than a *wild Ass's Colt*. Let who will be engaged, He is sure to intermeddle, and come in with his *five* Eggs, though commonly *four*, if not *all* of them, are rotten. However, they will serve to *pelt* the Adversary, and make a *Stink*; and so far will *answer* the *End* of his *Party*. I never think of that Passage in *Homer*, where *Agamemnon* upbraids *Achilles* with his *Contentiousness*; but *Chubb*, if we may compare small Things with great, presently occurs to my Mind, *viz.*

Αἰεὶ γὰρ τοι ἔρις τὲ φίλη, ποίλεμοί τε,
μάχαι τε,

Strife and Debate thy restless Soul
employ,

And Wars and Horrors are thy savage
Joy.

POPE.

In short, nothing can 'scape Him; neither is it *safe* to come in his Way. He runs out like a *little whiffing* Cur, *barking* at all he don't like, nay and sometimes *biting* them by the Heels; though most times he returns *lame* and *yelping*, with his Coat *torn* and *dirty*, from a
Snap

Snap and a *Shake*, which his own *Insolence* has brought upon him. And yet, such is the *Petulancy* of the *Creature*, and such the *Fondness* of his *Abettors*, that they cannot forbear *patting* Him on the *Back*, and *spitting* in his *Mouth*, as though he had driven his *Adversary* from off the *Field*. And in *Consequence* of this he is complimented and caressed by every *Tribe* of *Infidels*, as a *Prodigy* of fine *Reasoning*, and in a *Word*, as their *common Champion*. He is almost choaked between *Fame* in the *Front*, and *Pride* in the *Rear*. Nothing can pass *current* with them, till stamped with his *Authority*. The *Oracular Mr. Chubb*! And indeed he might justly be called so, in some *Sense*, his *Dictates* being the *Suggestions* of that self same *Spirit*, which the *old Woman* spake by, who delivered her *Oracles* from the *Pythian Tripod*. Yet such is the *vitiated Taste* of our *Times*, that, like the *Israelites*, we loath the *Manna* that descended from *Heaven*, and *impiously* lust after the *Leeks* and the *Onions* of *Egypt*; and *Lies* spoken in *Hypocrisy*, having the *Form* of *Truth*, are permitted with many to *jostle*, and set aside the *unerring*

erring Oracles of the living God. For these *Qualifications*, which, like *Spots of the Plague*, should be enough, one might think, to make one *flie* far and near, back'd by his *Reverend Friend*, before mentioned, recommended Him to Sir *Joseph Jekyl*, then Master of the Rolls; but how much soever this may be told in *Credit* of the *Client*, it re-sounds very *little* to that of the *Patron*. It is to be hoped, that his *Lady* thought more like a *Christian*, or * *Mr. Rowell* made Choice of a very *wrong* Person, to whom to dedicate his Translation of *Gerbard's Divine Meditations*. But, be that as it will, here, if I am informed right, He officiated for some Time, as a kind of *House-Steward*, or *Supervisor* over the rest of the Family; where he was obliged to dress in a Manner to which he was, till then, an utter *Stranger*, i. e. with a *Tye Wigg* and a *Sword*; with which he cut as *awkward* a Figure as the *Ass* in the *Fable*. For a Man of *Mr. Chubb's* peaceable Disposition, who never drew any *Blood* in his Life, but with his *Needle*, to have the *Weapon* of

* Rector of Great Cressingham, Norfolk, 1715.

War girded upon his *Thigh*, as though He delighted in *Battle* and *Murder*, as well as in the Thoughts of *sudden Death*, was somewhat very *unnatural*, and out of *Character* : And therefore, being *conscious* to Himself, how ill the *Dress* was *suit*ed to the Man, how *ridiculous* he appeared to some, and how *despicable* to others, He soon grew weary of them, and put them off. Him for the same Reason as *David* did *Saul's* Amour, for *He had not proved them*.

AND now he betakes Himself once more into the Country with an Air of *greater* Importance than usual. His *Old* Distemper returns upon him with more violent *Symptoms* than ever. The *Pen* is resumed with fresh *Courage*, from an Apprehension that his *Ideas* were enlarged, his *Conversation* improved, and his *Style* more correct; and with this, he lays about him so furiously and indiscriminately, that, like the *great Leveller* of Mankind, He spares neither *Age*, *Sex*, nor *Condition*.

I would as soon undertake to drag you through an *Horse-pond*, and I know the *Operation* would be equally agreeable to you, as pretend to give you a *Detail*

of all his *infamous* Writings. It is sufficient to inform you, that he made the usual Gradation in *Evil*. — *Facilis Descensus Averni*. He went on from *Bad* to *Worse*; from *mistaking* and *perverting*, to the open *abuse* and *burlesquing* of Scripture; from a pretended *Regard* to it, to an avowed *Disregard* of all. In short, he set out an *Arian* only, but ended a *Deist*, I had almost said, *Atheist*. You need but compare his *first* with some of his *last* Pieces, to be fully convinced of this. It will be easy to judge of the *intermediates* by the *Extreams*. In his *first* He talks *wickedly* for God, in his *last* as *wickedly* against Him.

TAKE but a cursory View of his *Supremacy*, and then of his four *Dissertations*, and you must confess, that I have not misrepresented Him. It is worth while to read those Dissertations through, if it were but for the Sake of two excellent Answers, the one by Mr. Bate, *Vicar of Deptford*, the other, entitled, *The Case of Abraham, &c.* done by an *Anonymous* Hand. In each of these Dissertations he runs counter, as usual, to the *Voice* and whole *Tenour* of Scripture, which both his Answerers sufficiently expose

pose him for ; and demonstrate his great *Weakness*, which can be exceeded by Nothing but his greater *Assurance*, *Dis- ingenuity* and *Want* of common *Honesty* in prosecuting those Arguments that were intended to carry his Point. And indeed such has been the *Fate* of the Man in general, tho' he has challenged all the great *Defenders* of *Christianity*, that scarce one of the least of them has entered the Lists against him, but what has *failed* him upon the Spot, and gained a compleat *Victory* over him.

IT is Matter of equal *Grief* and *Wonder*, how the Cause of Christ should suffer so much, as it has, from such *rude* and *unskilful* Hands : How the Men of *Reason*, as they call themselves, should, *contrary* to all *Reason*, give up their Judgment to such *bold* Cavillers, and admit of such weak *Presumptions* in *Evidence* against Christianity, as would be *ridicul'd*, nay *spurn'd*, if brought in *De- fence* of it. Yet such is the Corruption of the present Times ! And we have seen a little *Infidel* courted, and made much of, by Men, otherwise of *Pene- tration* and *Discernment*, that in any other *Age*, or *Country* but *ours*, would
at

at least have had his *Tongue* bored through with an *hot Iron* for the twentieth Part of the *Blasphemies* that He has vended in *this*. In short, such has been the *Partiality* towards this *illiterate Writer*, and that in great measure on Account of his *Illiteracy*, and the *Badness* of his *Cause*, that any Thing of his in *Favour* of *Infidelity* has been received with *Applause*, nay with *Rapture* by his Partizans, tho' they have been forced to take up with *Suppositions* for *Arguments*, and *Affertions* for *Proofs*; whereas the Answers to these *Infamous Libels*, tho' conducted with the *greatest Calmness* and *Force of Reason*, have been passed by *unheeded*, with an Air of *Contempt*; or, if they have deigned to take any Notice of them, they have *quarrelled* with *Demonstration*, and fled in the *Face* of *Self-Evidence*.

BUT what saith *Wisdom*? *Wherewithal a Man sinneth, by the same also shall he be punished*. As they have sinned by shutting their *Eyes* against the *Light*; so God has punished them by giving them over to a *judicial Blindness*. They would not know, when they might, the Things that *make for their Peace*, and now they
are

are bidden from their Eyes. These are but the *Beginnings of Sorrows*, and God knows where they will *end.* *Heresies*, like *COMETS*, have their *periodical Returns*; but then they portend *Wars* and *Tumults*, *Rebellions* and *Devastations* to all within the *Sphere* of their *Activity.* These are the *Scourges* in the Hand of the Almighty, which He shakes as dreadful Warning over guilty Lands; and, as in the Course of his *Providence* He permits the one, so in the Course of his *Judgments* He inflicts the other. If we wisely take this Warning, and it works the Effect designed, καλῶς ἔσται, *all will be well*; if not, we are yet to expect the full *Vial* of his Wrath to be poured out on our *impenitent* Heads. The *former* is the *Cause* of the *latter.* *Raro antecedentem Scelestum deseruit pede pœna claudo.* We have already smarted, and yet smart *severely* for our *Misdoings*; and God grant we may have felt the *Worst*!

THAT which recommended his Writings, next to the *Illiteracy*, was the *Plainness* and *seeming Simplicity* of the Author, the *Gravity* of his *Countenance*, and the *Sobriety* of his *Demeanour.* Powerful Recommendations indeed, it must

must be confessed ! But how, I would fain know, could it be otherwise ? He set up for a *Reformer*, a religious *Reformer*, a *Reformer of Christianity*, the purest Religion upon Earth ; a *Reformer of the Church of England*, the purest Church professing that Religion. Of *this Church* did he profess himself a Member ; and, for a while, shewed the greatest Regard for her *Ordinances*. Accordingly he frequented not only her *Temples*, but her *Altars*, was a *daily Attendant* on her *Prayers*, and a *weekly Communicant* at her *Sacraments*. And what could be more *specious* and *shewy* than all this ? What could *attract* the Eyes of the Vulgar more closely than such a Comportment ? What captivates them more strongly, when thus attracted ?

BUT what is there new in all this ?

Fistula dulce canit, &c.

The *Pipe* plays *sweetly*, whilst the Fowler ensnares his Game.

WERE there not *Pharisees* of Old ? and are there not *Hypocrites* now, as well as THEN ? Yes, you will say. But how does that affect Mr. *Chubb* ? Why, that it does most deeply, even upon

upon his own Principles ; or such a Thing should not have been so much as once hinted. In Page 66, of his *True Gospel*, he asserts, " That every
 " one, who is discipled to Christ, is left
 " to JUDGE and CHUSE for himself,
 " what *particular* Society of Christians
 " he will join himself to : But then it is to be *presumed*, upon his *own* Principles, that he is to be *unbiassed* in his *Judgment*, and *sincere* in his *Choice*. Nay, this *Sincerity* of Heart, is to be his *Justification* before God, in Case he should make *wrong Choice*, through the *Error* of his *Judgment*.

As Mr. Chubb therefore was at full Liberty to judge, and chuse for himself, which every Man here is, by the *Act* of *Toleration*, and as he made *choice* of the *Church* of *England*, as the *particular* *Society*, to which to join himself, it might be imagined, that he was in *earnest* ; that he was *inwardly* persuaded both of the *Soundness* of her *Doctrines*, and the *Beauty* of her *Discipline*, and that as a *faithful* and *true* Member, he would have been ready to have *defended* them against all Opponents. But if, instead of this, he has *treacherously* betrayed

BOTH

BOTH into the Hands of our Enemies ; if he has made a Compliment of *Episcopacy* to the *Presbyters*, and of *Infant Baptism* to *Baptists* ; if he has given up the *Trinity* to the *Arians* and *Mahometans*, the *Pre-existence* of the Son to the *Socinians*, and the *Authority* of the *Scriptures* to the *Deists* ; if he is utterly *averse* to her *Articles* and *Confessions*, her *Creeeds* and her *Homilies*, her *Liturgy* and her *Sacraments*, and endeavours by all Means possible to *undermine* and *subvert* them all, *Root and Branch* ; must not his *Profession* and *Persuasion* be at odds ? must not *Sincerity* be a *Stranger* to his *Breast* ? And what *Plea*, I would fain know, can be urged to *palliate* his *Crime*, either before *God*, or *Man* ; what in *barr* of *Judgment*, why he should not be *pronounced* the *falsest* and *most perfidious* *Traitor*, the *most dangerous* and *envenomed* *Serpent* that ever *Church* took into her *Bosom* ?

BUT, to put the Matter somewhat closer yet ; if *Mr. Chubb* could voluntarily *intrude* himself into a *sober* *Assembly* of *Christians*, met together on the most *solemn* *Occasion*, to perform the most *solemn* *Act* of their *Religion*, or indeed of any, or all the *Religions* that ever were, or

E

will

will be in the World, *i. e.* “ to be meet
 “ Partakers of those holy Mysteries,”
viz. of the Body and Blood of Christ,
shadowed out to them under the *Form* of
Bread and Wine, in the *Eucharist*; “ and,
 “ above all Things, to give most humble
 “ and hearty Thanks to God the Father,
 “ the Son, and the Holy Ghost, for the
 “ Redemption of the World, by the
 “ Death and Passion of our Saviour
 “ Christ, both God and Man, who did
 “ humble himself, even to the Death
 “ upon the Cross, for us miserable Sin-
 “ ners, who lay in Darkness and the
 “ Shadow of Death, that he might
 “ make us the Children of God, and
 “ exalt us to everlasting Life, &c.” And
 yet at the same Time did *believe, main-*
tain and teach, both in his *Discourse* and
Writings, the very *Reverse* of all these
 Articles; if he *opposes* all *holy Mysteries*;
 if he renounces a *Trinity* of Persons in
 the Godhead, and thereby that *Sacra-*
ment of Baptism, by which he was *ini-*
tiated into Christ’s Church, together
 with the *Eucharist*, the *Token* of his
Continuance in it; if he *denies* the *Re-*
demption of the *World* by the *Death* and
Passion of Christ, “ and that he was a
 “ Saviour

“ * *Saviour any farther than he was a*
 “ *Reformer ;*” if he *oppugns* the *Divinity*
 of the *Son of God*, with the *End* and
Benefit of his *Humiliation* on the *Cross*,
 all which is notoriously **TRUE** : If fur-
 thermore he could permit the *Priest*
 officiating at the Lord's Table to say in
 his Name, as he does in the Name of all
 them † that shall receive the Commu-
 nion, “ We do not presume to come
 “ to this thy Table, O merciful Lord,
 “ trusting in our own Righteousness, but
 “ in thy manifold and great Mercies ; ”
 and yet, in *Opposition* to this, dare to
 assert, “ that || it is in every Man's Power
 “ to render himself **PERSONALLY**
 “ pleasing to God, and consequently
 “ the **PROPER** Object of Divine Fa-
 vour : ” And lastly, if he can join in the
 Prayer of *Consecration* with the *Priest*,
 as he must be supposed to do, or to
 have *no Business* there, and to say with
 him, “ Almighty God, our heavenly
 “ Father, who of thy tender Mercy
 “ didst give thine only Son Jesus Christ
 “ to suffer Death upon the Cross for
 “ our Redemption, who made there

* *True Gospel*, p. 15. † *Vide Rubrick.* || *True Gospel*, p. 114.

“ by his One Oblation of Himself once
 “ offered a FULL, PERFECT, and SUFFICIENT SACRIFICE, OBLATION,
 “ and SATISFACTION for the Sins of the
 “ WHOLE WORLD,” &c. and in consequence of this can take from his Hands the Creatures of Bread and Wine, and eat the one in *Remembrance* that Christ died for him; and drink the other in *Remembrance* that Christ's Blood was shed for him, in Conformity with the Institution and Command of his Lord and Master; and yet can in the next Breath declare, “ * that the Doctrines
 “ of imputed Righteousness, the meritorious Sufferings, and the prevailing
 “ Intercession of Christ, are neither
 “ separately nor CONJUNCTLY the
 “ Grounds of Mens Acceptance with
 “ God, and of Sinners obtaining the Divine Mercy,” &c. Nay more, if he can blasphemously assert, “ † that it is as much
 “ impossible, that the Blood of Christ,
 “ as it is that the Blood of Bulls and
 “ Goats should take away Sin;” he certainly must be the most *hardened*, most *abandoned*, *incorrigible*, *inconsistent*, *self-*

* *True Gospel*, p. 24, 36, 142. † *Ibid.* p. 149.

contradictory Hypocrite, that ever set Foot
in a Christian Church : And I would
deliver over such a Fellow to Satan to
be buffeted for a Season ; but would no
more prophane those holy Mysteries, by
admitting him to be Partaker of them,
than I would Judas Iscariot, that betray'd
him, as incomparably the better Chris-
tian ; or the Devil himself, that entered
into him, even tho' I beheld his Saucer-
Eyes and cloven Feet.

HERE is nothing of *Invention* or
Calumny in all this ; nothing but *Matter*
of *Fact*, which will admit of *no Dispute* :
And I appeal to the *whole City* for the
Truth of the one, and to his own *Writings*,
which I have fairly quoted, for the *Sup-*
port of the other.

Thus, you see, Sir, how the *Populace*,
taught, as usual, with *external* *Appear-*
ances, ran away with the *Opinion* of his
great *Sanctity* ; what a *pious, devout* Man
was *Thomas Chubb* ! And his *Reputation*
for *Piety* and *Devotion* was founded on
such a Behaviour, as made all *thinking*,
 sober-minded Christians tremble.

AND now his *Name* is up, and nothing
can come amiss from that *Quarter*. It
was an easy Matter to keep on, as he be-
gan ;

gan; and to *preserve* his Character by the same Means, that *acquired* it. Accordingly his *Demeanour* was of a Piece, *artful, studied, reserved, disguised*. His *Discourse* was *soft, and smooth, and oily*. Who could *suspect* any *Evil*, where there is so good an *Outside*?

But *outward* Shews are often *least* themselves:

The World is still *deceiv'd* with *Ornament*.
In *Law*, what *Plea* so *tainted*, and *corrupt*.
But being *seasoned* with a *gracious* Voice,
Obscures the *Shew* of *Evil*? IN RELIGION
What DAMNED ERROR, but some SOBER
BROW

Will BLESS it, and APPROVE it with
TEXT;

Hiding the Grossness with fair Ornament.

SHAKESPEAR.

AND this was the Case here. The
Vizor concealed the Man; *Deformities*
wore the Marks of *Beauty*, which some
unwarily fell in Love with, and courted
to their Embraces. For many, that
would flie from a *Wolf* in his *native* Shape
and Colour, run to him in *Sheeps* Cloath-
ing, without the least Apprehension of
Danger. But the *Devil* is no *Fool*. He
knows

knows what *Instruments* best to work with : Nor did he ever want such *Tools* as these to serve his Purpose. All *Impostors* and *Deceivers* of the People have been of the *same Stamp*.

Horman the Cobler, and *Theodore the Botcher*, were much such *leathern Divines* as Ours ; and set out with the same shewy Pretence with Him. *Reformation* is the *common Cry*, from the first to last,

*As if Religion was intended
For nothing else, but to be mended.*

And what a blessed *Alteration* and *Improvement* it must receive under such Hands, the Christian World, in all Ages, has woefully experienced. This made him forward, pressing, intruding ; and gained him access, where otherwise He would have been *debarred*. And where admitted, he is *indefatigable* in making *proselytes*, which he seldom fails of, especially amongst the *weak* and *unguarded*, who are least able to detect, or reply to his *Sophisms*. For *Sophistry* he had more than enough, which was employed in throwing *stumbling Blocks* to the *Souls* of *Men*, and preparing *Snares* for the *Feet* of the *Unwise*. And therefore no sooner did any

any *Stranger* come to Town, but presently he is honoured with a *Vist* from Mr. *Chubb*, to welcome him, and by *fair Speeches* get into his good Graces and next by Words ambiguous

_____to sound,
Or taint Integrity. _____

FOR let his pretence to *Civility* have been what it will, this was always the Design at the Bottom; nor indeed could it be any thing else, unless it was to present him *gratis* with the *Sight* of a *Curiosity*, i. e. that of the *greatest Monster* that ever *Salisbury*, or *Arabia* itself, since *Mahomet*, has produced. This I speak partly by my own *Experience*, having had two Attempts of that Kind made upon myself; the *first* by *Chubb*, with a Train of his Followers at my own House, the *second* at the House of one *Curtis* late of *High-street* in this City, where I was unwittingly betrayed into the same Company with Mr. *Chubb* at their Head, to whom great *Compliments* were paid by the rest, and high *Eulogiums* to his *Writings*: But finding that it would not take, and that they could gain nothing upon me, they dropt me for Good and All, and I have not been troubled with any

of them *since*, tho' there has been an Interval of twenty Years.

THUS have I given you a short Sketch of his *Principles*, and his *Practice*, his *Writings* and his *Religion*: Nor were his *Morals*, or *Behaviour*, either in *civil* or *social* Life, any ways *abhorrent* from his other Character. It would have been *incompatible*, you know, with that of a *Reformer*, and *subversive* of his own *Scheme*, for him to have been *notorious* for any *vicious* Habit. But then his much boasted *Virtues* were merely *NEGATIVE*, in which he appeared no ways *superior* to the rest of his *Fraternity*, and vastly *inferior* to Numbers, that might be mentioned; *i. e.* if unfeigned, they were purely *moral*, not *evangelical*, such as *Thousands* of the *Heathen* World excelled him in. *E. G.* He was no *Debauchee*, we'll say, either as to *Women* or *Wine*; He had no *Vicious Taste* for the *One*, no *Taste* at all for the *Other*. Some *Virtues*, as well as some *Vices*, are *constitutional*. I have heard a Reverend *Vicar* of a neighbouring Town, whose *Clark* had more than once adorned its *Pillory* for *Sodomitical* Practices, declare often, that he never had the *least Inclination* to a

F Woman

Woman in his Life, though then near Seventy ; and some Folk will pronounce as strong an *Aversion* to Wine, or other good Liquors. That these People “ kept their Bodies in Temperance, Sobreness, and Chastity,” was very well ; but surely no great *Virtue* in either, any more than it would be in me, or another Man, to abstain from Parmesan, to which we have a like *natural Antipathy*. Here were no *Temptations* to struggle with, no *Difficulties* to encounter, no *Desires* to be curbed, no *Passions* to be subdued, no *Mortification* or *Self-Denial*, nor *Triumphs* of *Grace* over *Nature* : But the *Bias* of *Inclination* drew strongly the other Way ; and a Man must be very much in *Love* with the *Devil*, that will make his Life *uncomfortable* here, for the Sake of *enjoying* his Company hereafter. So that here was no room for any thing great, or brave, or masculine, or heroick, nothing either of *active* or *passive* *Virtue*, nothing *done* or *suffered* for *Christ's* Sake and his Kingdom ; no generous *Rescue* of a *Friend*, no *Godlike Forgiveness* of an *Enemy*, but *stern Resentment*, and *Wrath* implacable pursued the Man, who durst assert the Doctrine of the Cross, in Opposition

position to his *Anti-scriptural* Writings ; and it needed nothing more to make him the Adversary, than what *Shylock* assigns in the Play, viz. " *I hate him, for he is " a Christian.*" If therefore *Vices* merely *sensual* and *carnal*, as such, escaped him, they were abundantly made up by those of a *blacker* Die, such as *Pride*, *Arrogance*, *Self-Conceit*, a *Contempt* of others, *Malice*, *Revenge*, &c. *Vices* altogether *Spiritual* and *Diabolical* : And it would be an easy Matter to instance in *each* of these Particulars ; but that it would swell my Letter, too long perhaps already, beyond its intended Bulk.

BUT how much soever they may cry up the *Purity* and *unblemished Honesty* of Mr. Chubb, his *moral Character* does not stand so very *clear* and *unexceptionable*, as his Friends would have us believe it to be. If he had the *seeming Sanctity* of *Socrates*, he is foully bely'd if he had not his * *Vices* too.

THIS indeed has been talked of more *freely* since his Death, than before. I never heard any Instance charged upon him, till about twelve Years since ;

Inter Sacratos notissima Fossa Cineres. Juv. Sat. x.

though, I confess, I have suspected it near these thirty Years, as did many others besides myself. There were supposed to be a *Knot* of them at that Time, all *sworn Brethren* and *Disciples* of his. The *C's* were as much talked of *then*, as *now*, viz. *Chubb*, *C---s*, and *C---y*, all since dead; besides some yet living, who shall be nameless. It is hard to produce *Proofs* of Things of this Kind, especially where there is a *Body* of them confederated.

Magna inter MOLLES Concordia.---

Secrecy and *Silence* generally attend such *Works* of *Darkness*. The *Actors* are *behind* the *Curtain*, and are too deeply interested themselves, to *talk aloud*: yet hard as it is, I have *three* or *four* *LIVING* *Witnesses* to produce against One of Them, the most intimate, and, if I may so say, Bosom-Friend of Neighbour *Thomas's*, who happening, once upon a Time, to be off his Guard, and forgetting where he was, was guilty of several *S-----* Attempts upon each of them, to the *Confirmation* of what was only *Suspicion* before. So that if this does not amount to a *real Proof*; yet, I think, it falls but little

little short of it, *i. e.* must be allowed to be *strong presumptive Evidence*; if there be any thing in those Old Adages, viz. *Dic Socios, &c.* and *Pares cum Paribus, &c.* that *Birds of a Feather will flock together.* And all the World knows, that no Birds, of what Feather soever, are more prone by Nature to join together, than those of this *unnatural Strain* are.

AND now, Sir, if you please to examine this exact *Moralist* by the *Decalogue*, which, we are told, he kept *whole*, and *offended not in one Point*, we shall find him notwithstanding to be no better than his Neighbours, *i. e.* no more without Fault than they, whom he made so free with, in casting his Stones. *Ex. Gr.*

1. HE did not hold a *Plurality* of Gods, we'll say: But he deny'd the Great *Triune*, the *One Christian God*.

2. HE made to himself no *graven Images*: But he worshipped, for a Time at least, a *Chimera* of his own Brain.

3. HE did not take the Name of the Lord his God in *Vain* in *Discourse*: But he was guilty of many *horrid, repeated Blasphemies in Print*.

4. HE

4. H E did not violate the Sabbath, by doing in it any *manner of Work*, or by absenting from the Place, or Performance of Divine Service : But he prophaned them all most effectually, by his *inward Dislike*, and by turning the *Preacher* and his *Doctrine* into *Ridicule*.

5. H E did not *dishonour* his *Father* or his *Mother* : But he would not submit himself to his *Teachers*, *spiritual Pastors*, and *Masters*.

6. H E did no *Murder*, with *Sword* or with *Pistol* : But He *stabbed* the *Souls* of *many* with his *envenomed Pen*.

7. H E did not commit *Adultery*, nor *Simple Fornication* : But He herded with *S-----tes*, and was deemed *one* Himself.

8. H E did not *steal*, nor *purloin* from Another : But He *robbed* Christ of his *Divinity*, and the World of a *Saviour*.

9. H E did not bear *false Witness* against his *Neighbour*, in any Court of Judicature : But in his *Writings* he *calumniated* all Opponents, with *Moses*, and *Jesus* at their Head.

10. H E did not covet his *Neighbour's House*, perhaps, nor his *Wife* : But he did not labour truly to get his own *Living*,
and

and to do his Duty in that State of Life,
unto which it had pleased God to call Him.

AND it is more than Matter of Sur-
mize, that he cast a long Eye at the
Thrones and garnished Stalls, and Seats of
Honour, which he speaks so *disdainfully*
and *enviously* against. Nor is it to be
doubted but that his *Arrogance* prompted
him to believe he could have filled some
of them more *worthily* than they are at
present, could his *Abettors* have been so
fortunate as to have lifted him into them.
And really I have often wondered with
myself, that something of that Kind was
not attempted in his Favour, by that
same Interest, which promoted *Stephen*
Duck, that other *Phænomenon* of *Wilt-*
shire, to Holy Orders.

AND now, much good may it do
them with their *Mr. Chubb*, at their *25th*;
and our *Author*, with his *Motto* in *Front*.
They may allot him a Place with *Bacon*,
or whom they please; but, I believe, He
will hardly be admitted where *Abraham*,
Isaac, and *Jacob* have any Seat. They
may compliment him, when living, with
the Title of *Deep Reasoner*; they will
scarce allow him, now dead, that more
honourable,

honourable, of a *Christian*. And indeed, to do our Author Justice, he does not so much as once hint, that he has the least Right to that Denomination, any more than he claims himself. * His *Glory* therefore may spread and flourish like a green Bay-tree, far from the Tree of Life, for villifying and traducing the King of Glory: And they may extol him to the Skies, as *Verity's* ablest Champion, for opposing Him, who is the Way, and the Truth, and the Life. They may cry up his universal Benevolence, which was always confined to that of his own Party; and plead upon the Assurances of his Purse, which ebbed or flowed according to the Quality of his Profelite; or, to speak plainer, what was acquired by his heretical Writings, was liberally bestowed in propagating Hereticks. For, if they can produce one single Instance of his giving but a Cup of cold Water to a Disciple of *Jesus Christ's*, in the Name of a Disciple, I will be bound to give (hard as it would go against me) a Cup of Wine to a Disciple of Mr. Chubb's in its Room. Such then was he in civil

* See Title Page.

and *social* Life, *delicate* and *soft*, and *tender* to his *Male* Friends, for whom he had an *uncommon* Regard, mighty *affable* and *courteous* in Speech to all, for fear of being *kicked* or *caned* for those *Scurrilities* which so frequently dropt from his Pen. For, as he was *effeminate*, and incapable of being in *Love* with the *Face* of *Woman*; so was he a *rank* Coward, and *afraid* of the *Face* of *Man*. As he declined Trade for the sake of living more at Ease, he could give *no* Proof of the *Justice* and *Honesty* of his Dealings; and as he lived and died in *Celibacy*, it was impossible he should shine in those two most amiable Branches of *relative* Duty, an *Husband* and a *Father*. Whether the Author of the *Short Account*, or I, have assigned the more probable Reason for his preferring *that* State to the *Matrimonial*, I shall now leave you, and the impartial World to judge.

“AND thus, having wasted his Time and Talents in abusing Scripture, which, it is very evident, he did not, and many Parts of which he could not understand;” having sunk gradually from *Arianism* to *Socinianism*, from *Deism*, and so downwards,

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within

within an Inch of *Atheism*, the Measure of his Iniquities being fulfilled on *Sunday Evening*, being the Eighth of *February* last, he fell suddenly, as I have been told, out of his Chair into the Fire (God avert the Omen) where he immediately expired, without Time so much as to call upon God for Mercy. But indeed he, of all Men, according to the Account, was the best prepared for such Death; for, as he had lived sixty-eight Years without being guilty of any Sin it would have been no better than to Mock upon the Almighty for him to have cried, *God be merciful to me, a Sinner.* It is however well worth observing, that he was but just returned from the *Necessary-house* before this happened where, had he staid but a few Minutes longer, he had breathed his last. And pity indeed it is, as his Fate was near at hand, that he had not staid where he was a Minute or two longer that his End might have been of a piece with his Beginning, and that He might have died as He had lived, in a Stink.

His Master *Arius*, you know, excoriated his Bowels in the same Place And *Julian*, Uncle of *Julian the Apostate*

after many shameful *Indignities* offered both to the *Priests* and the Altar, in the Chief Church at *Antioch*, was soon overtaken by Divine Justice : For, being seized with a terrible *Disease* in his Bowels, he voided his *Excrements* at his Mouth, and so died : And *Felix*, unhappily so named, the *Partner* of his *Guilt* and *Punishment*, was miserably choaked with his own Blood.

So fell Mr. *Thomas Chubb*, a Man of uncommon Genius, and natural Capacities, had they been improved by *Education*, and received a right Turn. But the best Things, if corrupted, prove the worst. His want of Learning was abundantly made up by the *Conceit*, that he did not want it ; and the extravagant *Encomiums* raised on the Superiority of his Parts, gave Him an imaginary *Ascendant* over his *Superiors*. The former made him more liable to *Errors* ; the latter rendered him inflexible in them : And therefore, tho' it was an easy Matter to confute Him ; yet it was next to impossible to convince Him. He was so much given to *Contradiction* and *Controversy*, that I have often thought to myself, God forgive me, if I judge amiss, that

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He

He *wittingly* chose the *wrong* Side of the Question, merely to shew his *Talent* that Way. One would think it *impossible* for Him otherwise to engage, as he always did, in Opposition to *known*, long established *Truths*, which he was so constantly sure of doing, that it was but to know, which *Side* of the Question He had taken, and to chuse the *contrary* at a *Venture*, and you was *infallibly* right.

BUT, tho' so apt to *contradict* others, yet so *impatient* was he of *Contradiction* Himself, that if you gave not up the most *interesting* Points to his *bold Assertions* and *naked Ipse Dixits*, He would fly in your Face with *Insult* and *open Abuse*, would speak Evil of *Dignities*, reproach the most *sacred Orders*, behave *contemptuously* and *irreverently* to all his *Betters*. *Betters*, I say, not only as to *Birth* and *Quality*, *Rank* and *Station*, &c. but even in all *natural*, as well as *acquired Abilities*: Men, whose *Sagacity* as much exceeded *his*, as the *Eagle* does the *Mole*, and to whom his *Knowledge*, if compared, holds no more Proportion than the *Glow-Worm* to the Moon in her *fullest Orb* of *Glory*.

THESE

THESE were the *courteous Manners*, this the **uncommon* Modesty of the Man, which our Author so much applauds Him for; and God forbid, but *uncommon* it should continue; or that any should emulate so unamiable a Pattern of Society, as made no Distinction between *Head* and *Tail*, was proud of levelling the *Highest* with the *Lowest*, and of confounding Things *holy* with *unholy*, Things *clean* with *unclean*.

THE next time our Author sets up for a *Panegyrist*, let me recommend Sir *Peter Stranger*, or *Turpin*, as much *nobler* Subjects to employ his Pen. For certainly He, who is only a *Forger* of *Title Deeds* to an Estate, is a much *honestest* Man, than a *Clipper* and *Corner* of *Scripture*; and He, that *boldly robs* me of my *Purse*, is more pardonable than One that would *flyly cheat* me of my *Salvation*.

As to his *Death*, it was of a Piece with his *Life*; tho' *sudden*, yet perhaps *expected*, if not by *Him*, I am sure it was by *me*. For often, as I have been reading over his daring *Impieties*, I could

not forbear applying that Saying of *Moses* to the Children of *Israel* on the Gain-saying of *Korah*, &c. viz. * *If this Man die the common Death of all Men, or if he be visited after the Visitation of all Men, then the Lord hath not sent me.* It might be of the Kind that He wished too, for ought I know, as we are told; and likely enough, if it were but in *Opposition* to that Church, whose Prayer it is, ———— “ *From sudden Death, Good Lord deliver us.*”

Y o u see the Party has made a Merit of it in the Man: “ He hoped it would “ be in the most *short* and *easy* Convey-
“ ance to his appointed Change, unat-
“ tended with *bodily* Pains, or the Sight
“ of *anxious* Friends to disturb his latter
“ Moments.” And the *Event* has an-
swered the *Expectation*. Poor Dear
Creature! He had given no Proof of
his Christian *Fortitude*, when living; and
was afraid, when dying, he should be-
tray his great want of it.

To die well is the most arduous Task
of a *Christian*. It summons up, and
calls to the *Display* all those *Virtues* which

* *Numb.* xvi. 29.

we have all our Life-long been learning in the School of Christ, from our Lord and Master, that most *finished* Pattern of all Virtues. It is the great *Trial* and *Touchstone* of our *Patience* and *Resignation* to the Will of God, of *Faith*, *Hope*, and holy *Confidence* towards Him, *Virtues* to which he was utterly a *Stranger* ! and therefore had no *comfortable* Prospect either *before* Him, or *behind* Him. If he looked *back* upon his Life past, it must appear to have been spent in a continued *Series* of *Litigation* and *Contention*, in *disturbing* the *Order* and *Peace* of Mankind, in *misleading* the *Blind* from the *Way* that *leadeth* unto *Life*, in *burlesquing* the *Scriptures*, *vilifying* God's most *gracious* *Dispensations*, *depreciating* the *Merits* and *Satisfaction* of his Son, in *crucifying* Him *afresh*, and *putting* Him to open *Shame*. And what a gloomy Prospect must it have afforded him to look *forward*, as he then must, to the *Tribunal* of that same Jesus, where he was about to make his Appearance, to render an Account of all these *Indignities* to Him, whom he has * *acknow-*

* *True Gospel*, p. 40.

ledged

“ ledged to be ordained of God to be the
 “ Judge of Quick and Dead.” No, no.
A lingering, Death-bed Sickness, would
 not *do*, for such a One as *this* !

HERE WAS NOTHING to *soften* or *alleviate* his Pains under the *Agonies*, and *Tortures* of an *acute* Distemper ; NOTHING to stay his *languid, fainting* Soul, under the more *sensible* Decays of Nature, and a more *gradual* Descent into the Grave : No *Saviour* to invoke for present Ease and *Refreshment*, under his *Labour* and heavy *Load* : No *Advocate* with the Father to implore, as the *Propitiation* for his Sins : NOTHING but that *poor, broken Reed of Self-righteousness* to lean on for Support, which he was *conscious* would *pierce* through his Hand, and *fail* him in his greatest *Need*. And therefore *self-diffident*, how he should behave in his last Moments, whether he should not *squeak* at the Approach of the *King of Terrors*, and *recant*, as you told me his *Compeer*, and *Fellow-labourer Collins* did, who when he found himself departing, being willing to take a solemn Farewell, called his Wife and Children round his Bed, and recommended to *her* and *them* the *Christian*, as the *purest*, and
 most

most *rational* Religion in the World, and enjoined her with his dying Breath to teach them the *Church Catechism*, as the fullest, and clearest *Compendium* of that Religion: Or whether he should breathe his last, like *Francis Spira*, in all the *Horrors*, and *Distractions* of *Despair*, for having wrote, and acted against his Lord and Master contrary to *inward Light*, and the *Dictates* of *Conscience*: Or lastly, whether upon finding his Doom *irreversible*, he might not in Consequence of all these break forth with *Julian*, *Vicisti Gallilee*, and so expire with a *Blasphemy* in his Mouth, and either way make but an *indecent Exit*, to the *tarnishing* his *Fame*, which he had been so long acquiring, and the shortning of that *Glory*, which his *Biographer* has so liberally bestowed upon Him, to cut off all *Apprehensions* of either *Kind*, and prevent all *Discoveries*, He does not say, let me die the *Death* of the *Righteous*, &c. but “let my Conveyance be short and easy,” like the *pious* old Lady in the *Song*, and perhaps for like Reasons,
When we die, where we go
We have no Sense to know,
For a B---d always dies in her Drink.

H

But

But it will be proper for me, before I conclude, in Imitation of my *Predecessor*, to say somewhat of his *Person*, which, as he justly observes, was *not* stately ; but as much the reverse, *i. e.* as *despicable*, and *mean*, as ever you saw any one in your Life. It is enough to make One *laugh* to see them but mention the *Stateliness* of his *Person*, which, I own, I should never have thought on, had not they put it into my Head ; and yet had they extolled his *Person* above Measure, as they have his *moral*, and *intellectual* Endowments, *Goliath* himself had been but a *Dwarf* to him. In his *Dress* he affected the *Plainness* of the *Quaker*, and from thence was often mistaken for One by Strangers ; his Business being to appear *artless*, purely to conceal his *Art*. His *Gait*, as his *Dress*, was *prim*, and *demure*. He walked the Streets with *one Hand* drawing the *Breast* of his Coat over his *own*, with the *Other* thrust up the *Slit* behind, near the *Seat* of his *Delight*, with *Eyes fixed* upon the *Ground*, as if *deeply* engaged in thought ; yet not *so fixed*, but that they were at *leisure* for *oblique* Glances to observe, whether *proper Honours* were paid, or no, as he passed along,

along, to a Man of his *distinguished* Merit. In short, He *looked*, and *moved* like One of *them*, for all the World; and in the Language of the Satyrist,

----- *Vultu morbum, incessuque fatetur.*

But as we mentioned his *Eyes*, give me leave to tell you, that the *Elevations* of them were no more used, than the *Beau's* in the * *Spectator*, i. e. not at all worn with looking *up* towards Heaven, of which, as he denied a *particular* Providence, he could have *nothing* to *ask*, and *nothing* to return *Thanks* for. Lo! this is the Man, that took not *Christ* for his *Strength*; but *trusted* to his *own Righteousness*, and said unto his *own Merits*, that they should *save him*. And may that God, whose Mercies are *infinite*, Grant, that He may not by this time have found, by dreadful Experience, that they have *wretchedly*, and *eternally* deceived Him.

AND now, Sir, have I at length given you a *fuller*, and more *faithful* Account of the *Life*, *Writings*, *Character*, and *Death* of Mr. *Thomas Chubb*, than has been yet exhibited to the Publick, together with my *Sentiments* of the Man,

* No. 275.

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whom

whom I have *personally* known above these *thirty* Years. Here is nothing of *Envy*, or *Detraction* on the one Hand; nothing of *Flattery* or *Panegyrick* on the other. For I know not how to give *flattering Titles* unto Man, in so doing my *Maker* would soon take me away. And indeed my *Flesh* would tremble for fear of Him, and I should be *afraid* of his *Judgments*, should I dare to depict any One in the *Colours*, which our *Painter* has drawn his *Hero* in, as though he had not only been *sinless*, but *impeccable*: The *Rival* of our *Saviour*, and as such, seemingly to me, intended, both by *Chubb* himself, and his *Adherents*. Nor can I believe, but that you would be in the *same* Way of thinking with me, would you but give yourself the Trouble of comparing this Character of *his* in the *short Account*, with that, which *Chubb* has drawn of *Jesus Christ* in his * *True Gospel*. As if, because a Man did not *curse*, and *swear*, and *call Names*, as He went the *Streets*, nor get *drunk* and *break Peoples Windows*, *ravish* their *Daughters*, nor *burn* their *Houses* about their *Ears*, he must therefore be cried up as *Virtue's*

* Sect. VIII. p. 55.

strictest *Votary*, and *Verity's* ablest *Champion*. For the Scriptures have already pronounced a *different* Sentence upon Him, and therefore we may be *silent*; if we say, that we have no Sin, we deceive ourselves, and the TRUTH is not in us. If then there is any Truth in the Scriptures, there can be none in *Chubb*, the most violent *Opponent* to the Scriptures, and therefore to the *Truth*; unless we can reconcile Contradictions. If Christ was the *Sent* of God, *Chubb* must have his *Commission* from another *Quarter*; and if the former was not, the latter must be a *Deceiver* of the *People*. And indeed thus far has he made a bold Step towards *sharing* our Saviour's Titles with Him; that is, as *Jesus* was the *Author*, so would *Thomas* fain be the *Finisher* of our *Faith*.

OUR *Historian* may therefore take back his Reproaches, which he has laid on so thick, on the whole Body of the Christian Priesthood, especially those of the Establishment, from his *Grace* of *Canterbury* and his own *Diocesan* down to its meanest Son, as *absurd Perversers* all of the *Sacred Text*, as many as will not give up *That*, with the *Mysteries* of their most holy Religion.

Religion to the Derision of those, that sit in the Seat of the Scorners, and to the trifling Cavils of every little greasy Scribler. An *Insult* the most unpardonable, that was ever offered to any Christian *Establishment*; the most ungrateful Return, and most cruel Abuse of that *Toleration*, with which our Church indulges all, that are so unhappy as to dissent from Her. An equal *Specimen* of the Gentleman's (I was about to say) good Sense, and good Manners, and a fresh Instance of that universal Benevolence, which they preach up, *i. e.* to be practised then only, when they themselves are the Objects of it.

As soon as those *posthumous* Works of his, which they threaten us with, appear, which like some other *posthumous* Writings, I suppose, were even in his own Opinion too daring to see Light, whilst their Author *did*, you shall not fail to have the earliest, and the best Account of them, that I can give. We may, however, form some Judgment of the future by the past, and from those Hints, which our Biographer is pleased to give of it, *viz.* that it is an *Hotch-potch* of Chubb's own cooking up, not much unlike that of the *Gnosticks* of Old

a mere

a mere *Gallimaufry* of Religions, *Jewish*, *Christian*, *Mahometan*, and *Pagan* jumbled together, upon *wild, latitudinarian Principles*; calculated purely to hit the Taste of all, that are Enemies to *Revelation*, and are of *any*, or *all* the Religions in the World, *i. e.* of *no Religion* at all.

It is high time for me now to *wash* my Hands of this *dirty* Subject; but I cannot conclude without observing one Circumstance, which I think well worth your Notice, *viz.* How God in the Course of his Providence has ordered things, that what was acquired by an *Infidel*, should devolve to a *Christian*. As he died Intestate, so all his ill-gotten Wealth, the Produce of his *heretical* Writings, fall to his elder Brother, as Heir at Law, a Man of as good *Morals* as himself, and of much *sounder* religious Tenets. A Man *conscious* how ill qualified the *Unlearned* are for *Teachers*, and *modestly* content to receive Instruction from the *Mouth* of the *Priest*. And indeed he richly deserved it all, for that friendly *Admonition* and *Reproof*, which, I have been told, he gave his Brother, as often as he heard him entertaining Company

pany with his *Heterodoxies*, shaking his Head at Him on those Occasions, and saying, *Ab Thomas, Thomas!* will you never leave off? Why will you be always reaching at things *too high* for you?

“ His Body was, it seems, by his own Choice deposited, near the Remains of his valued Friend Mr. *Lawrence*, in the Church-yard of St. *Edmunds*, in this City.” But how it came to be admitted into *any English Church-yard*, or allowed the *Honour of Christian Burial*, is to me very *unaccountable*. Sure I am, had I been *Minister* of any Parish, I would as soon have read the Service over *Tray*, as over *Him*; and I think I could have justified it to my Conscience full as well.

THIS, doubtless, will be deemed an *hard Saying*, nor *consistent* with Christian *Charity*, at least by the Admirers of Mr. *Chubb*; but Truth will out, and I cannot help it. If any One is aggrieved, let him complain; I am ready to defend it. For let any Man, *partial*, or *impartial*, read but over with me the *Order* for the *Burial* of the *Dead*, and then turn to some *Passages* of his *Writings*, to
which

which I will direct him, and will defy him to point out to me any *Part*, or *Portion* of it, that is more applicable to *Him*, than it is to a *Jew*, or a *Mahometan*: And if not, what *Title* has he to it? If *no Title*, why should he be *complimented* with it, as though he had.

You may perhaps think me *severe*; I tell you, I am *serious*. I know not how to pay such *extravagant Compliments*, either to the *Living* or the *Dead*; nor would I, if I was a Clergyman, *prostitute* my *sacred Function* to the Favour of the greatest Patron in *Christendom*. For Example: Should I *meet* any Corps at the *Entrance* of the Church-yard, and open my Mouth in *solemn Procession* before it, in these Words, *viz.* “ *I am the Resurrection and the Life, saith the Lord, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me shall never die:*” If I knew at the same time, that the *Person defunct* had publickly *renounced* his *Belief* in *Christ*, and in *print* denied before all the World, “ his *Resurrection* to be the “ *Gospel of Jesus Christ* either in *whole*, “ or in *part*.” Could I from thence *conduct* him into the *Church* with these

I Words,

Words, "*I know, that my Redeemer
 " liveth, and that he shall stand at the lat-
 " ter Day upon the Earth;*" if I knew
 to the contrary, that he *disowned* any such
 Person, as a Redeemer, and *rejected* the
 Doctrine of *Christ's Satisfaction, Inter-
 cession*, or the like, from being *Parts* of
 his Gospel. Could I again, whilst the
 Corpse was resting in the Church, read
 over it that *sublime* Chapter of St. Paul's,
 appointed for the Lesson on that Occa-
 sion, thus triumphantly beginning, "*Now
 " is Christ risen from the Dead, and be-
 " come the first Fruits of them that slept.
 " For since by Man came Death, by Man
 " came also the Resurrection of the Dead;
 " For as in Adam all die, even so in
 " Christ shall all be made alive;*" if I
 know further, that he *laughed* at the
 Doctrines of *Original Sin*, and *imputed
 Righteousness*, and turned the Contrast
 between *Adam* and *Christ* into *ridicule*.
 Could I from thence attend it to the
 Grave, and whilst it was making ready
 to be laid into the Earth repeat this Sup-
 plication to the blessed *Jesus*, "*Spare
 " us, Lord most holy, O God most mighty,
 " O holy and merciful Saviour, thou most
 worthy*

" *worthy Judge eternal* ; " if I knew, that the Person, over whom I repeated this, had wrote with all the *Virulency* in the World against our *Saviour's* Divinity, and * his *Pre-existence*, or *Eternity a parte antè*. Or lastly, to mention no more Particulars, could I go through with the rest of the Service, which is all equally mul-a-propòs, and so ill adapted to the Man, as to seem rather a *Mockery*, and *Insult* upon the Dead, and no better than a *religious Farce*, or an affected *Piece of Drollery*. No, sooner let me be driven a *Vagabond*, and an *Exile* begging my Bread over the Face of the whole Earth ; let my *Children* be *fatherless*, and my *Wife* a *Widow* ; let me be *cut to pieces*, and my *House* made a *Dunghill*, and a pissing Place for *Jews* and *Stock-jobbers*, than I should offer such *Violence* to my *Conscience* ; or *prophanely join together*, what God has so *widely put asunder*.

As it is now too late to prevent the *Ceremonies* from being *paid* to One so great an *Enemy* to *Ceremonies*, and the

* Sect. VI. p. 43. Ibid. p. 44. See Sect. XIV. *usque ad finem* 46, 47.

Ground is already *unhallowed* by the Admittance of such a *professed Anti-christian* amongst us ; the only *Remedy*, that can be proposed at present is, that the *Corpse* be taken up, and burnt as *David George's* was by the Senate of *Basil*, 1556, and the Church-yard *consecrated* a-new by the Bishop, as it certainly should be was it *mine*, before any one Person should be interred there, who had *departed* this Life in the *Faith and Fear of Christ*. For why should not their Bodies in *Death* be *divided*, whose *Minds* were as averse, as *Jocasta's Sons*, during Life ? Or why should he be acknowledged as our *dear Brother*, when *departed*, who hated us, when *present*, with the *hatred* of a *deadly Enemy*. Let who will claim *Kin* with him for me, I *renounce* it for my own Part with both my Hands ; and I would sooner *boast* my Pedigree from *Barabbas*, than acknowledge the *least Affinity* between us.

As *Christianity* is not as yet quite *abolished* from amongst us, but continues *formally* at least, to be our *national Religion*, which is acknowledging that *there is none other Name under Heaven given among*

among Men whereby we must be saved, but that of Jesus Christ; it might be well worth the *Legislator's* while, I should think, with all Submission to the higher Powers be it spoken, to *revive* once more the decayed Spirit of Religion; and at least to screen that ever venerable Name from the Reproaches of Men of *unclean Lips*, and the *Tongue that uttereth perverse things*. Neither would it be unworthy the *Majesty* of *Great-Britain* to guard the *Majesty* of *Heaven* from *Insult*, as his own; to esteem the *Friends* of our most holy Religion, as his *best Friends*, her *Enemies* as his *Enemies*, and accordingly to *encourage*, *promote*, *discountenance*, *suppress*, that the *Men of the Earth* be no longer exalted against *Her*. This would add the *brighest* Jewel to his *Imperial Crown*, would truly constitute him in *Fact*, as in *Title*, the *Defender of the Faith*, i. e. the Faith of a *Christian*, a Title the most glorious, that any *Monarch* can wear on *Earth*, to which those of *Kings*, and *Emperors*, of *Sultans*, and *Cæsars*, if compared, shine but with a *faint*, and *diminished* Lustre.

Him

Him that honoureth me, will I honour, saith the Lord. Never to deviate from this Lesson of Instruction, would be found the *wisest Maxim* in the Cabinet of any Prince; would guide his Councils with *Prudence*, and crown his Arms with *Success*, and thereby aggrandize Him beyond all the *fine-spun Schemes* of the Statesman, or the *Stratagems* of them that delight in War. As therefore the Infidel hath the same Part here with Him that believeth, the same Privileges and Immunities, the same Advantages of Commerce and Protection from the Government, during Life; it is absolutely requisite that there should be made, in Imitation of the Divine Justice, a manifest Discrimination between them after Death, i. e. an Infliction of that Punishment, which Christian Lenity withheld till then.

IN Order to this, I humbly propose it to the Publick, for the Future, that, whenever any enormous, over-grown Heretick, such as Chubb, for Example, should make his Exit, instead of paying him Funeral Obsequies, Notice should immediately be given to the High Sheriff, who

who should be obliged to attend with the *Posse Comitatus*, on so extraordinary an Occasion, and authorized to demand the Body of the *Criminal*, and conduct it to a *sham Execution*, with all the *Marks* of *Infamy* and *Detestation*; viz. He should be drawn on a *Sledge*, like a *TRAITOR*, with an Halter about his Neck, by which He should be hanged the usual Time. From thence, when cut down, he should be carried back to the Market-Place, where a *Scaffold* should be erected for that Purpose, on which the Executioner, having made the *necessary Apparatus*, should, in the Sight of all the People, first *cut out* his *Heart*, that had contrived such horrid *Blasphemies*, next *pluck out* the *Tongue* by the *Roots*, that had *uttered* them, and then lop off the *Right-hand* that had *published* them. The Body, thus *mutilated*, should be taken down from thence, and fastened to a *Stake* hard by, with all his *beretical Writings* called in, and gathered round him into one *Pile*, which, together with some other *Combustibles*, should be kindled into a *Blaze*, into which the *Heart*, *Tongue* and *Hand* should

should be cast, there to continue till the whole was consumed and *reduced* to *Ashes*, which should be *thrown* into the *Air* with all *Contumely* and *Contempt*, as unworthy of any *Rest* or *Repository*. Such an *harmless* Execution as this, would take away all *Clamour* and *Outcry* against *Persecution*, and would be attended farther with these *salutary* Effects : It would make all those who *bow* the *Knee* at the *Name* of *Jesus*, to lift up their long dejected Heads with Joy and great Gladness, to see that the Time was at length come, in which their Enemies were no longer suffered to triumph over them, UNGODLY ; and the *Enemies* of the *Cross*, who make such *proud Boastings*, and *speak good* of the *Infidel*, whom God *abhorreth*, were made to know themselves to be but Men.

THE *Princess* of the *Isles*, and *Multitudes* of them, even those that are * *afar* off, shall *bear* and *fear*, and be *astonished*, when they awake, as it were from the *Sleep* of *Death*, and behold and see, that there is a *Ruler* in *Israel*, who *careth* for these *Things*, and that his *Zeal* for the *Lord* of *Hosts* hath done this.

* Vide *Chubb's* *Dedication* of his *Dissertations*.

*So Let all thine Enemies perish, O
Lord: But let them that love Him be
as the Sun, when he goeth forth in his
Strength; and let all the People say
Amen, with you and me; who am,
with all Sincerity,*

Your affectionate Friend,

Sarum, June 12,
1747.

And humble Servant,

Phialethes Anti-Chubbis.

ON THE
SUDDEN DEATH

OF

Mr. *THOMAS CHUBB*,

Provok'd by the *Tribute* of the *Muse* of
February, 16, 1746.

Impune ergo mihi recitaverit ille ? —
— *Facit indignatio versus,*
— *Quales Ego, vel Cluvienus.*

I.

LONG in Contempt of Heav'n, and
all its Host,
Chubb, impiously vain, outbraves the
Skies ;
The *Arians Oracle*, the *Deists Boast*,
The *Armies* of the living God defies
Tho' foil'd as oft, fresh to the Charge
returns,
And with new Rage, and keener Malice
burns.

Th

II.

Thus *Hydra*, *Monster of infernal Race*,
 With hissing Tongues all human Pow'r
 disdains,
 Of *Lerna's Fens* the *Pest* and foul *Dis-*
grace,
 Grows by *Decrease*, and from its *Losses*
gains ;
 All Weapons mocks, *Herculean Strength*
 defies,
 While *sprouting Heads* from *headless*
Trunks arise.

III.

Go forth, says *Jove*, to *Sarum's mitred*
Sire,
 Pour my just Vengeance on that *Tray-*
trous Head.
 The *Chief* obeys, inflam'd with *sacred*
Fire,
 And with *deputed Thunder* strikes him
 * dead :
 Down *sinks* the *Foe* ; and, swift as
 Thought, takes Flight,
 The Soul *aghast*, to *Realms of endless*
Night.

* It is remarkable, that upon the Appearance of
The Case of Abraham, &c. in Answer to his four last
 Dissertations, He dropped suddenly out of his Chair ;
 as mentioned before, p. 50 of the *Letter*.

Thus

IV.

Thus *Bats* and *Owls*, Birds of ill *Fame*
and *Note*,

That *skriek* and *hoot* to *Phœbus'* *Silver*
Ray,

Hush'd in still *Silence*, lock their *hideous*
Throat,

And fly, affrighted at the *Approach*
of *Day*;

Back to their *Cells* they skulk, and for
Nest,

Whilst through the *azure* *Vault* the *God*
head reigns *confess'd*.

In Eundem ab Eodem.

AN EPIGRAM, humbly recommended
to those Gentlemen, who are furnishing
themselves with Mr. *Chubb's* *Picture*;
as proper to be wrote under it.

WHEN *Thomas* sunk down to the *Regions below*
Whither sooner, or later, all *INFIDELS* go,
Quoth *Satan*, Friend *Chubb*, I am sorry thou art gone;
Fain would I have much longer protracted thy *Down*.
Thy *Schemes*, like my own, my high *Foes* would, have
And, if possible, damn'd more than *Jesus* have *sin'd*.

F I N I S.